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in Science, sixty in History, and thirty in Synthesis. The Positivist Calendar, with its five hundred and fifty-six names of great men, suggests the question, whether these exhaust the list of those who are entitled to regulate the days of the year. The table is very ingeniously arranged, but on the whole the old names of the days and months are to be preferred. We must own, however, that Comte has made a catholic selection, and has impartially distributed his posthumous honors, and his tables may be studied as an excellent mnemonic exercise.

But apart from the unsatisfactory impression left by its theorizing, this Catechism of Comte has worth in awakening thought. It tells truth about many systems that exist, and gives hints of work which may be carried out without forsaking existing institutions. The chapter on "The General History of Religion" is very valuable. Few more candid observers have written upon the progress of society and the past work of man than Auguste Comte, atheist as he was called, and atheist as he professed to be.

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- 13.— *Quackery Unmasked, or a Consideration of the most Prominent Empirical Schemes of the Present Time, with an Enumeration of some of the Causes which contribute to their Support.* By DANIEL KING, M.D. Boston. Printed by David Clapp. 1858. 12mo. pp. 334.

It does not fall within our province to discuss the opinions of this volume. Without taking sides for or against the various forms of empirical medicine upon which Dr. King makes so vigorous an onslaught, we may fairly speak with high praise of the literary merits of his book. It is well worth the reading even of those who may not agree with its conclusions. The author is not a zealot nor a bigot, not a blind conservative in the science of medicine, but a clear-sighted, fair-minded man, who is ready to try novelties honestly, and to judge them by the tests of logic, experiment, and common sense. He has reasons to give for rejecting the prevalent "improved" methods; and no homœopathist can complain that Hahnemann and his school are condemned without a hearing. Their own approved documents are used in the decision of their claims, and not any loose charges of prejudiced opponents. In his anxiety to make thorough work, Dr. King, in fact, quotes much more largely from the homœopathic manuals than is necessary for his argument. In discussing homœopathy, — for this is the scheme to which most of his attention is given, — he deals with the radical maxim, *Similia*

similibus curantur, and the analogies used to sustain it, and attempts to show that these analogies fail in a very important respect, that they prove a great deal too much, and that they are more than balanced by analogies of an opposite kind. He then tries to reduce to an absurdity the theory of the power of infinitely small doses, and contends that in actual practice homœopathic doctors are compelled to forsake that theory. He discusses also the connection of homœopathy with *theology*, — a subject which we do not remember to have seen treated by any previous writer. He asserts that the system, on the continent of Europe where it originated, if not in England and America, is in process of rapid and sure decline, and is regarded by scientific men as fallacious. Though Dr. King uses strong and clear language in speaking of the system which he cannot receive, and points out its weaknesses with a hearty good-will, he does not use vituperation, and keeps his temper well.

The single chapter on Hydropathy, the water and the hunger cure, opens with a fanciful and appropriate paragraph, which leaves us to think that the author has a vein of poetry in him which he might work if he chose. The chapter is, throughout, so entertaining, that it seems too short. In succeeding chapters the subjects of Thomsonianism, Female Physicians, Indian Doctors, Eclecticism, Chrono-Thermalism, and Natural Bone-Setters are handled, and summarily disposed of. With the possible exception of the chapter on Female Physicians, the author's remarks on these subjects will gain the assent of all intelligent men. Dr. King does not object to the employment of women in some departments of medical practice, particularly in the diseases incident to their own sex; but he contends that they are by constitution, and by laws of intrinsic propriety, not adapted to the various labors of the physician's calling. He would have them remain useful assistants to regular physicians, rather than assume the duty of principals.

The last third part of the volume abounds in valuable observations. The titles of its chapters — The Press, Female Influence, Professional Discord, Clerical Influence, Vagrant Quacks, Nostrum Recommendations, Allopathy, The Low Standard of Professional Acquirement, The Insufficiency of Medicine — indicate the variety and interest of the thoughts which are suggested. Dr. King justly refers the great success of empirical schemes to the willingness of the press — not the secular only, but the religious as well — to circulate their advertisements and puffs. He does not, as we think, exaggerate the influence of the clerical profession in their patronage of quacks and nostrums; and we heartily sympathize in the complaint of the regular medical profession, who work with the clergy and for them so freely, that the

clergy so often directly work against them and in favor of pretenders. Great injustice is done, when clergymen lend the sanction of their names to patent medicines, or in any way go out of their sphere to uphold one or another form of irregular medical practice.

This book of Dr. King, carefully prepared as it is, deserves a larger notice than we are here able to give it. It will doubtless be reviewed by competent hands in the medical journals of the country. It is a book which those who agree with its views ought to assist in circulating, and it is able enough to need a strong man on the homœopathic side to answer it. Good taste is rarely violated in its composition, and it is impossible for any man to write more earnestly, or to state his case more clearly. The Preface is modest, and makes for the volume an apology which it does not need.

14. — *The Day after To-morrow; or Fata Morgana: containing the Opinions of MR. SERGEANT MALLETT, M. P. for Boldborough, on the Future State of the British Nation, and of the Human Race.* Edited by WILLIAM DE TYNE, of the Inner Temple. London: G. Routledge & Co. 1858. 12mo. pp. 431.

AN odd book with an odd title is *The Day after To-morrow*. The tediousness of its first chapters, and the intolerable vexation of its fragmentary sentences, are a serious drawback upon the pleasure of studying its pages. It is necessary to get used to the manner of Mr. Sergeant Mallet, before one can either understand his meaning or enjoy his wisdom. But when you have reconciled yourself to the expression, you will find the material to be good. The accessories to the monologue — soldiers, sportsmen, chaplain, and dogs — are of no use whatever. They only annoy us by their presence. The substance of the volume is a series of discourses, fantastically put together, on the *World's Workshop*, — *Government by Representatives*, — the *House of Commons*, — the *House of Lords*, — the *Throne*, — the *Press*, — the *Church*, — the *Metropolis*, — *Foreign States*, — the *Inner Life*, — the *Public Service*, — and *India*, — the whole concluded by a *Picture of the Earth as seen from the Moon*. In these several discourses there are a great many noble sentiments and striking thoughts, with not a little that is affected, obscure, and trifling. Mr. Sergeant Mallet is too ambitious in his dialect, and imagines that by dressing up commonplaces in a semi-transcendental verbiage, he can make them profound and original utterances. Most of his observations are true; but a great deal that he enunciates as new truth is old truth. The ablest discourses are